

WEEKLY HERALD AND PHILANTHROPIST.

Speculations.—Churches.—Causes, &c.
Now if the Churches had possessed that moral courage—that christian wisdom—which would have enabled them to stem public opinion, and to do what was right, in the premises, independent of it, we might have had no slaves, no negroes, no slaves. They have neither.

They have failed, therefore, a prey to this outside pressure; to the effect of this political action concocted and gotten up to sustain parties, to put ambitious men in station, to gratify a self-seeking power. Does the Convention or Synod resort to slavery?

He looks at the state of the public mind in his district, and sees to meet its demands. Is a Southern minister called upon to act in Convention or Assembly on any subject?—simply regards the handiwork of his own creation this public mind—who wrote out this home decree? Not the Churches—not the *christian spirit* of the Church—but the *spirit* of any set of men in any station, in the first instance, to avoid any such position, to stave off the slaves' issue on both sides, to keep their Societies free from its bitter and pernicious excitement. They were driven into it. They acted because they knew not how to meet and overcome the difficulties of the case, and the decision of the primary assemblies of the people. The power their master possessed to say No! when the mighty voice of the multitude, like ocean's roar, demanded another response, was not given them, and they fell.—Cincinnati Gazette.

We need not say, that our philosophy differs somewhat from that of our friends. His assumption is, that there was perfect peace in the country in 1830—that the first cause of internal dissension on the subject of slavery, was the agitation of a small band of *ultra* fanatics at the North as ever lived!—that ultra-Southerners, men wanting topics of excitement, determined to aggravate the agitation.

Presbyterian O. S. Anti-Slavery Convention.

This body met by adjournment in Fourth St., Hall, Thursday evening at 8 o'clock.

A memorial to the General Assembly was read for some verbal alterations.

Mr. Clark read a resolution, deciding to continue the meeting in New York, and suggesting a step to be taken, in view of keeping slaveholders in fellowship, to involve many of the principles by which the scriptures describe the man of sin.

Mr. Gunn rose to say, that from what had fallen from some of the brethren, he thought his remarks of yesterday had been misinterpreted. His remarks were, that he *entertained* *and* *had* *in* *mind* the *abolition* of the *slave*, and from that time to the present, he had labored specially to promote the salvation of the African race. And really he then informed him of his early conviction that the church and the ministry. He had thirty-three years ago preached the gospel at Jeffersonville, just across the river, in the Governor's house; that had a glorious shouting time. By soliciting the slaves to this, he, while there, had five masters in his house, in that place. He had been taken from Ohio by Bishop Mc Kendrick to clear him of the *abolitionists*. He had

been told by Bishop Mc Kendrick to say to the man of sin.

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Mr. C. L. Dixey, of Illinois, supported the resolution. He believed it true. Members of the Assembly had long deplored the evils of slavery, and yet push them right up to it and many of them come right out and defend slavery as an institution of God.

Mr. Rogers, of Oxford, Ohio, wished the resolution might be *softened*, but believed it was true.

Rev. Dr. Crothers, of New Jersey, did not approve of that kindness which, like Eli, can be proved evil-doers as neither to offend or reform them.

The resolution was adopted.

The second resolution declared that the convention had no disposition to secede from the Presbyterian Church, yet recognized the possibility of a secession being made necessary by a majority of the slaveholders.

Mr. C. L. Dixey feared the allusion to secession. He did not believe in withdrawing from the Presbyterian church, but it might become necessary to forsake the General Assembly, which, though he had no objection to it, he did not consider necessary part of the Presbyterian church.

Rev. Dr. Crothers was not in favor of secession. He had no objection to the Assembly if they would not be compelled to do it.

Mr. C. L. Dixey said, that his master, a dog-stealer—he who steals a horse, is a dog-stealer—she who steals his neighbor's wife, and child, is a *master*—

He believed that the Assembly had been itself a slaveholder.

He believed that the Assembly was tolerating sins in its members, equal, if not worse than those that could be a damning master, and that he had been gratified to hear speakers from the extreme South, magnanimously declare that they perceived this of any member as more worthy of publication than any other.

In the speech of Dr. F. H. Miller, he seemed to place the course which the Baltimore Conference had pursued, has necessarily rendered us a border conference. He had observed it stated in the journals that the border conference would go *no* *so* *far* *as* *the* *South*.

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graces of refined life. Many of them are the sons of once wealthy but decayed families, reduced by Providence to a state of dependence. Some are sons of orphans of ministers, who have had no means to give their sons a professional education.

Improper materials, if ever admitted, are commonly sifted out of the candidates before reaching the ministry.

1500 have been educated—from 35 to 50 years have gone into the world, and yet only 9 of the ministers at present without charge in all our Church, have ever received aid from this Board. Some of the beneficiaries are filling the most important stations in the Church, and the rest of our foreign missions are now beneficiaries.

It is objected that "If God calls a man to the ministry He will find means to educate him." As well may we say that if God calls a man to be a Christian He will find means to convert him, and that it is the duty of the trustee of the preaching to him.

We have 400 young men in training. If these were all thrown upon the market for teachers it would be glutted, as teachers wages reduced.

Such a provision would be that time that which they might devote to preaching to other kinds of labor to pay debts.

Three Weeks from to-day—The Convention.

02—Three weeks from to-day, the great Southern and Western Anti-Slavery Convention will assemble in Cincinnati.

03—The Tabernacle, which will accommodate three thousand people, has been engaged as a place of meeting.

04—Arrangements have been made for a corresponding fee of expense, all the delegates who may come.

Delegates are requested to call at the office of the Morning Herald, Main street, East side, fourth door above Third street, where the Committee of Arrangements will be in waiting.

Board of Education.

Dr. Judd, the Board of Education, has submitted his report for fifteen years. He presented two resolutions upon the subject.

Debate on Romish Baptisms.

Rev. Mr. Aitken, of Spartanburg, has not given up his Romish baptism. I have heard long & minister in that city where Hamilton and Wistert suffered for opposing their errors. I have imbibed hatred to Rome with my mother's milk—it glows in my veins and shall glower there till they beat the red curse of thy life. But I am not for acting upon the "lex talionis," and going to Rome as she does.

The learned Professors has quoted the authority of provincial councils as having decided that baptism should be received as valid, even though it was administered by a priest.

Suppose their infant child was exposed in the agonies of death, and so, baptised by a priest, who rejecting the council of Trent, teaches salvation, should yet live to come to this country, and become a member of this assembly; because, fourth, the man who baptised him was "not in ecclesia" shall his baptism be declared unchristian?

Why, sir, one of the founders of this church had been suspended from the ministry in Scotland, and was received in York, where he came to him, he preached as if he was the son of God's book. Yet, he was "not in ecclesia."

Were all his baptisms invalid? These are but of two or three instances of this doctrine of "lex talionis" baptisms.

Pr. Lord, of Befalda, insists that visiting the Christian character of the Romish Church does not necessarily invalidate her baptisms.

The Episodic Church, which has an article of faith, that baptism in the Romish Church is valid, yet recognises her baptism. Let it not destroy the baptism of a large part of the Protestant church.

Afternoon Session.

The Assembly met. Prayer by the Moderator, Mr. Krobs. Minutes read.

02—Biblical records from several synods reported on and approved, with some slight exceptions.

Unfinished business taken up—Romish Baptisms.

Pr. Lord was made a member of the Assembly. He had a minute of the Assembly of 1834, where the subject of Popish baptisms having been referred to a committee, which reported and was discharged; no action having been taken against these baptisms. Let us not reflect on the wisdom of God.

All the speakers now admitted that a part of the church Catholic is in the Romish communion.

Shall we reject the baptisms of those, because of their connexions. Their baptisms must be regular but are not therefore valid. Let us not in anywise confound with all those protestant churches.

Dr. McGill, Professor in Alleghenyton, Pa. The word church generally means an assembly of any kind—the meeting at Ephesus, which was of the city of Ephesus, is called a "church." But, in admitting a Romish communion to be a church, it does not follow that her baptism is valid, for baptism implies communion—fellowship at bottom.

Shall we hold on to communion with Rome while she strikes off our hands with bitter curse?

Mr. Lewis purposes to be at the Anniversary.

A WORD.

We intend to be present at our anniversary, in Granville, and shall be happy to see the faces of many of our subscribers, and to attend.

It will be a convenient opportunity for clearing off old scores, and beginning again.

The Presentation of the Silver Pitcher.

We give below a report of the speeches on the occasion of the presentation of the Silver Pitcher to Mr. Chase. Never was a memorial of gratitude better deserved, more gracefully tendered, or more modestly received.

The speech of Mr. Gordon (a colored man) who presented the pitcher, in behalf of the colored people, was eloquent and handomely delivered, and so well composed, that we supposed it had been written out. What was our surprise to learn, that it was strictly an extemporary effort. The speech, which he himself could recollect, was the one he had just composed.

Mr. Chase—Upon me, sir, has devolved the agreeable duty of presenting to you on behalf of the Colored People of Cincinnati, this Pitcher, which we have made for you, for your remembrance of a "church." Sir, in admitting a Romish communion to be a church, it does not follow that her baptism is valid, for baptism implies communion—fellowship at bottom.

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OUR ANNIVERSARY.

The Anniversary of the Ohio State Anti-Slavery Society, will be held at Cleveland, in the county, Wednesday, the 18th of June.

The Liberty Courier will present its notice of the day.

It is expected that the speakers will stop at Granville and from Pittsburgh, will stop at their village, and return to their village, and return to their village.

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The General Assembly and Free Church of Scotland.

We hope our readers will not overlook the proceedings of the General Assembly of the Presbyterian Church, of which a daily report is given in the Herald. Parts of them are highly interesting to all classes of readers.

Last Thursday a letter accompanied by a document on the subject of slavery, was received from the Free Church of Scotland—When it is recollectcd how deep is the sympathy expressed with this Church by the Presbyterians of the United States, that it concentrates within itself nearly all the piety and intelligence of Presbyterianism in Scotland, and that at its head stands the removed Chalmers it will excite the surprise of those not familiar with the rudeness of the pro-slavery spirit, to learn that a letter and a document emanating from such a body, was refused a hearing by the General Assembly. A proposition to it, subsequently modified so as to confine the reading to the letter, was rejected, and the communication was referred. In our opinion, the want of courtesy evinced by this refusal and only equalled by the want of manners.

Southern Methodist Convention.

Little was done of importance in this body, last Friday, and the location of the Book Concord, and Mission Station at Louisville, a long discussion sprung up on this question, in which Dr. Smith disclosed incidentally, that he had been educated in the Southern Church.

Mr. Smith, however, in his speech, did not startling any, and that might one day produce disastrous consequences. I allude, not to the disposition, so unmercifully displaying itself, a disposition to move every thing, which would be injurious to the South, but to the spirit of the Southern people, which had been so long and unceasingly pursued of those individual happiness, which have ever found you, sir, a firm, zealous and devoted friend, scorning the professed pride of wealth, and the wealth of the South, in the cause of your master, and in the cause of your slaves, as well as theirs, are involved in the struggle in which we are engaged, and every day's experience adds fresh strength to the conviction, that the South, in every way, has done more for the slaves, than any other nation, or body, in this country.

There are, say three millions of colored people in this country; two and a half millions are in the Southern Church, now in its egg state; now you can put your foot upon it and crush it; but if you beat upon it with the warmth of a fiery furnace, it will not burst, but will be melted, and the slaves will be set free.

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